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ABSTRACT

Ritual abuse consists of mental, physical, sexual, and psychological abuse motivated by religious reasons, out of anger and stress, or inflicted on victims for reasons unknown. Little is now being done to educate and train school counselors on ritual abuse and its signs. This paper offers a literature review of ritual abuse and the results of a survey of school counselors conducted in order to assess whether they had encountered the signs and symptoms of ritual abuse among school-age children. A 45-item questionnaire was developed and sent to 200 randomly selected counselors--119 were returned. Since the study was conducted as a blind review, it focused on whether counselors had encountered the signs and symptoms of ritual abuse at least one time within the last two years, as opposed to the number of times counselors observed these signs and symptoms in their students during the counseling session. Results indicated that, although counselors may not be aware of the signs and symptoms of ritual abuse, they did encounter such abuses in the counseling process. Of particular importance were the responses to some of the imbedded indicator questions. Approximately half of the respondents stated that their students were either self-mutilating or accident prone and fearful or preoccupied with death. Contains 17 references. (RJM)

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RITUAL ABUSE AND COUNSELING: A SURVEY

A Research Project Presented to the Faculty
of
California State University, Stanislaus

In Partial Fulfillment
of the Requirements for the Degree
of Master of Art in Education

By
Linda Zoslocki
May, 1994

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RITUAL ABUSE AND COUNSELING: A SURVEY

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Abstract

A review of literature indicated that little is presently being done to educate and train school counselors on ritual abuse and its signs. A survey of counselors in school settings was conducted to assess the encounters, at least one time within the last two years, of the signs and symptoms of ritual abuse among school-age children as reported to their school counselors during the counseling session. Results indicated that although signs of ritual abuse were possible among students counseled, it was difficult to determine if ritual abuse was indeed the cause. For most counselors in a school setting, the area of ritual abuse is still a relatively unknown field. Recommendations for changes are included.

Ritual Abuse and Counseling: A Survey

Throughout history, people and animals have been abused by others for many purposes. Some abuses were motivated by religious reasons, some were motivated out of anger or stress, and others for reasons unknown. Abuses include mental, sexual, physical, and psychological abuse. Ritual abuse, a fairly new term, may incorporate all of the above-mentioned types of abuse. Recent literature suggests an increase in the number of reported ritual-abuse type crimes (Carroll, 1987; Frattarola, 1986; Raschke, 1990). According to the Los Angeles County Commission for Women (1991), ritual abuse, although relatively unknown, is a serious and growing problem in our community and in our nation. Ritual abuse, as defined by the Commission's handbook titled Ritual Abuse (1991), is "a brutal form of abuse of children, adolescents, and adults, consisting of physical, sexual, and psychological abuse, and involving the use of rituals. Ritual does not necessarily mean satanic" (p. 1). The handbook further states that "Ritual abuse of adolescents, and participation by adolescents in perpetrating ritual abuse, can take place in family or school settings, or in youth gangs which orient themselves toward a self-styled satanism or other ritualism, and violence" (p. 2) .

For the purpose of this study, the terms cult and occult will be clarified. A cult as defined by Webster's New Practical School Dictionary (1967), refers to worship, a system of ceremonies, religious rites, or devotion to people, ideas, or things. The cult can be destructive or harmless, depending on its philosophy. According to the Los Angeles County Commission for Women's handbook (1991),

a destructive cult (one that harms others) is a closed system or group that recruits its followers through deceptive, coercive persuasion against their will. The purpose is to alter the follower's personality and behavior so that they are subordinate to the leader, who is all-powerful. Some illegal and unethical practices, such as child abuse, drug dealing, or even murder have been engaged in by destructive cults (Ritual Abuse Task Force Los Angeles County Commission for Women, 1991). According to the Commission's handbook, the term occult means something very different from the term cult. Occult is a general description for different systems of belief, practices, and rituals that are based on knowledge of the world of spirits, known or unknown forces of the universe, and a belief that mysterious, secret, or supernatural sources of power exist and can communicate with human beings.

For the purpose of the present investigation, the focus will only be on cults that are harmful to their members, especially children. Ritual abuse, and claims of its influence on victims and perpetrators alike, has been highly discounted over the years. To believe that a human being could actually perform some of the rituals of the cult (torture, abuse, and murder of animals and human beings, even cannibalistic murder of another human being) seemed too bizarre to be real. Thus, the idea that such cults existed has been routinely rejected. The victims and participants were labelled as sick, crazy, possessed, deviant, or psychotic (Larson, 1989; Raschke, 1990) .

As more and more crimes were reported, however, the existence of these cults could no longer be ignored or reasoned away. A report by Carroll (1987) detailed the work done by Officer Sandra Gallant of the San Francisco Police Department

with regard to satanic-type rituals. Officer Gallant noticed a rise in the number of police reports detailing cult activity and behavior across the nation. This in turn prompted Officer Gallant to issue a confidential interdepartmental memo "...indicating that children are not only used, but sexually abused and possibly even murdered during what appears to be satanic-type rituals" (p. 20) . The result of all this is that police departments around the country are now taking cult-related crime and ritual abuse more seriously (Carroll, 1987).

Although a thorough study of ritualistic cults shows that ritualistic activities have flourished since the beginning of time, Raschke (1990) determined that since the late eighteenth century there has been a conspiratorial movement that seemed committed with militant intent to disrupting the political and cultural order of the day. One of the earliest mentioned underworld cults was Freemasonry, or the Masonic orders. Freemasonry extolled the God of nature and nature's laws over the God of Biblical revelation and served as the popular faith of the Age of Reason. Its popularity lasted from the late 1600's to about the time of the French Revolution in 1789 (Raschke, 1990) . Masonry underwent a change during the late eighteenth and nineteenth centuries. This change included the addition of magical rituals and secret brotherhood societies. The Hell Fire Club and the Friars of St. Francis of Wycombe were two that were established in eighteenth century England (Raschke, 1990). Today, the Masonic Order is less cult-like and more fraternal in its organization. Although many groups may be considered a cult, such as Masonry, it is important to state that Masons and other non-destructive cults have members who join the group by choice, and not through coercive persuasion. Furthermore, these

ritualistic groups do not present a danger to adults or children.

Aleister Crowley has influenced many occultists in modern history. His most notable influence was with Anton LaVey, founder of the First Church of Satan on California Street in San Francisco, California (Larson, 1989; Raschke, 1990; Frattarola, 1986) . LaVey compiled his many years of knowledge into two books, The Satanic Bible and its companion, The Satanic Rituals, a step-by-step guide to performing satanic rituals. LaVey's church is worldwide and employs the use of black magic, voodoo, and rituals with the belief that hatred and defiance of authority would be a respectable and powerful social force (Raschke, 1990). Satanism is an established religion with canons and rituals and a philosophy that may not appeal to the general public.

Both Crowley's and LaVey's philosophies and teachings have influenced some of the cultists of today. Passantino and Passantino (1992) and Frattarola (1986) concur that there are three main groups of ritualistic/occult practitioners: (a) religious or public, like LaVey and his followers, (b) teenage self-styled, or dabblers who engage in seances, games like Dungeons and Dragons, Ouija boards, and horoscopes, and (c) adult self-styled who are highly organized and still very secretive about their activities, committing criminal acts which include molestation, torture, and murder. This third group has become the focus of a growing number of law enforcement officials, investigators, psychologists, and concerned citizens. It has also become the subject of many recent television news reports and specials, although it is certainly not a new phenomenon in our history (Carroll, 1987; Frattarola, 1986; Raschke, 1990).

Other mass murderers in modern history influenced by cult movements are Richard Ramirez, the Night Stalker, and Charles Manson, who murdered actress Sharon Tate. According to Raschke (1991) and Friesen (1991), Ramirez was a self-styled satanist who was implicated in at least fourteen murders and twenty assaults in Southern California, and was sentenced in 1989 to death in the gas chamber. Ramirez apparently was intrigued by satanic themes in both music and dress, used drugs, and had a pentagram (a five-pointed star, that when pointed downward and sometimes enclosed in a circle, is used in satanism for power) tattooed on his left hand. Ramirez said, "Hail Satan!" as he was brought into court. Upon sentencing, he told the court, "Lucifer dwells within us all. You do not understand me. You are not expected to. You are not capable of it. I am beyond your experience. I am beyond good and evil. Legions of the night, night breed. Repeat not the errors of the Night Stalker and show no mercy. I will be avenged. Lucifer dwells within us all. That's it" (Friesen, 1991, p. 91). Larson (1989) cites evidence that Charles Manson preached "an imminent, violent Armageddon in which all but the chosen few would be destroyed" (p. 24).

Another case of ritualistic abuse that surfaced recently in the media was the McMartin preschool incident in Manhattan Beach, California. What began as a single charge of alleged child abuse during the summer of 1983 escalated to the arraignment in March 1984 of seven people on 208 counts of child sexual molestation and ritual terror. A suit filed alleged that some pupils were given tranquilizers and habit-forming narcotics (Raschke, 1990). Although few investigators doubted that the children had been molested sexually, the two

remaining defendants, Raymond Buckey and his mother Peggy McMartin Buckey were acquitted by a jury in Los Angeles in January 1990 for lack of evidence and the difficulty of proof beyond a reasonable shadow of doubt.

Raschke (1990) and Larson (1989) both cite the recent findings of ritualistic activity discovered in Matamoros, Mexico. In April 1989, 15 bodies were unearthed on a remote ranch across the border from Brownsville, Texas. Police described the scene as "a human slaughterhouse". Before this gruesome discovery, the multiplying reports of occult-related crimes throughout the country were frequently met with suspicion and even ridicule by some authorities. After the Matamoros find, the climate changed considerably. Whereas previously the public tended to view belief in ritualistic crime as social hysteria due to lack of evidence, now a new perspective emerged.

There are still many who doubt the many accounts of child ritual abuse. Jones (1991) gave three possible explanations used to assess the credibility of an allegation. According to Jones, one possibility is that the events occurred exactly as described. Another possibility is that the events described did not happen at all, and the children were mistaken or lying. The third possibility is that some of the events occurred but other aspects are fictitious.

A report by Passantino and Passantino (1992) listed fatal flaws in regards to ritualistic abuse. They stated that the element of secrecy in regards to this type of criminal activity would be virtually impossible to maintain. They also cited the lack of evidence or missing evidence to corroborate a story. Passantino and Passantino also felt that children do not always tell the truth.

From a law enforcement perspective, Lanning (1991) asserted that the level of proof to validate ritualistic abuse of children must bear reasonable suspicion, probable cause, and be beyond a reasonable doubt. It must be more than a simple allegation.

A study done by Young, Sachs, and Braun (1991) indicated that reports of abuse in connection with satanic rituals have been included in descriptions of the types of childhood abuses reported by persons with multiple personality disorder. This study was reinforced by Putnam (1991) who found that alleged reports of child ritual abuse occurred within a vast, international, multigenerational conspiracy practicing a bizarre form of religious worship that involved torture, incest, perverted sex, animal and human sacrifice, cannibalism, and necrophilia. Similar studies by Friesen (1991), Raschke (1990), and Larson (1989) corroborated these findings. These victims were alleged to have been brainwashed with the aid of hypnosis and drugs, and implanted with suggestions to kill themselves or commit other acts on command. The literature provides many findings of adults who were abused as children and who suppressed those memories through development of multiple personalities (Friesen, 1991; Larson, 1989; Frattarola, 1986; Brown, in press). Other symptoms and behaviors were outlined by the Ritual Abuse Task Force of San Diego County Commission on Children and Youth (1991). Such areas listed were: (a) repetitiveness in unusual actions, (b) excessive secrecy, (c) self-mutilation, (d) night terrors, (e) dissociation, (f) sexual acting out, (g) escalation of symptoms around satanic holidays, (h) drawings or other art works of killings, (i) being abusive-reactive, (j) drug use, (k) eating disorders, (l)

preoccupation with death, darkness, killing/sacrifice, fire robes (black, red, white), masks, costumes, confinement, cannibalism, ingestion of urine, feces, ashes, body parts, and (m) an unusual fear of cameras of any kind, insects, spiders, snakes, or religious symbols. The literature stated that these signs and symptoms should be noted with children especially, since disbelief is such a common and ongoing issue (Brown, in press; Frattarola, 1986; Friesen, 1991; Larson, 1989).

Several studies (Frattarola, 1986; Larson, 1989; Raschke, 1990) have shown the warning signs to look for in adolescent behavior. Larson (1989) points out many danger signs of an adolescent's slide into ritualistic-type of activities. They include: (a) grades drop drastically, (b) isolation, aggression, and anger surface, (c) a wider circle of friends is exchanged for a select group belonging to the developing cult, (d) sports and extra-curricular activities are avoided, (e) suicidal thoughts are often expressed or written down in distorted poetic forms, (f) secret agendas are established, often involving unexplained activities during late night hours, (g) self-mutilation is practiced and a calendar of regular rituals is scheduled, and (h) available time is spent devoted to satanic literature.

Frattarola (1986) adds to this list a preoccupation with heavy metal, or death metal music. Raschke (1990) adds drug abuse by adolescents and the role-playing of fantasy-type games such as Dungeons and Dragons to the list of symptoms and behaviors.

Although research is not available as to adolescent disclosure to their secondary school counselor of participation in ritualistic activities, law enforcement officers are uncovering evidence of criminal behavior with regards to ritualistic

activities (Carroll, 1987; Frattarola, 1986; Lanning, 1991). The community is very divided over the issue of ritualistic child abuse and activities.

Little is presently being done to educate and train school counselors on ritual abuse and its signs. Therefore, the purpose of this study was to determine whether school counselors had encountered any of the signs and symptoms of ritual abuse, as reported by school-age children, at least once within the last two years.

Method

Participants

In order to obtain the needed information, a survey questionnaire was developed (see Appendixes A and B for the complete survey) and sent to 200 randomly selected counselors listed in the California Association of Counseling and Development's membership list, whose membership numbers approximately 900 (1992). The sample was obtained by using a table of random numbers. The respondents consisted of 23 counselors in elementary, with a response rate of 18%, 24 at the junior high level, with a response rate of 21%, and 72 at the high school level with a response rate of 61%, as well as counselors in private practice. Their number of years of experience as a counselor ranged from one to 38 years. The majority of elementary level counselors worked in schools with between 500 and 1,000 students; whereas, the majority of junior and senior high school counselors worked in schools with student numbers at 1,000 and above. The majority of all three levels of school counselors worked in communities with 20,000 residents and above.

Instrument

A 45-item questionnaire titled "Concerns in School Counseling" was designed for use in this study. Two of the items on the survey were inadvertently listed twice. Information from both items was left in the results section. The 45 items were developed from a survey of the literature. The items were designed to represent concerns that might come up for counselors during their day-to-day work, as well as 33 indicator questions related to the topic of ritual abuse that were embedded within the survey. Some of the indicator questions crossed over into all categories of abuse as well as ritual abuse, and also dealt with common student-counselor concerns. The indicator questions are listed in Appendix C.

Respondents checked each item that they had observed in a student or was shared by a student within the last two years.

Results

From the 200 questionnaires mailed, 119 were returned (60% return rate). The respondents consisted of 23 counselors in elementary, with a response rate of 18%, 24 at the junior high level, with a response rate of 21%, and 72 at the high school level with a response rate of 61%, as well as counselors in private practice. Their number of years of experience as a counselor ranged from one to 38 years. The majority of elementary level counselors worked in schools with between 500 and 1,000 students; whereas, the majority of junior and senior high school counselors worked in schools with student numbers at 1,000 and above. The majority of all three levels of school counselors worked in communities with 20,000 residents and above. Their responses are indicated on Table 1. The

following items had a 100% response rate from all three groups. This indicates only that 100% of the school counselors reported having encountered the following items at least once in a two-year period of time:

1. History of abuse, physical, and/or sexual
2. Learning and/or academic problems
3. Friendship problems

Only item #1 is one of the indicator questions. The other two items are concerns found within the academic counseling profession.

Junior high level counselors had a 100% response rate on the following items. Again, this indicates only that the school counselors reported having encountered these items at least one time in a two-year period:

1. Learning and/or academic problems
2. Friendship problems
3. Anger
4. Problems with teachers

Only question #3 is a hidden indicator item.

At the secondary level, counselors had a 100% response rate on the following items. As stated previously, these items indicate only that the school counselors reported having encountered the following items at least once in a two-year period of time:

1. Learning and/or academic problems
2. Friendship problems

None of these questions were hidden indicator items. There were no items on

the cumulative survey that received a 0% response rate, although one response on both the elementary and junior high received a 0%. All other items had a minimum response rate of at least 3% on the cumulative survey.

Below are the indicator items on the cumulative list with at least a 30% response rate and note the response rate next to it:

1. History of abuse, physical and/or sexual (96%)
2. Drug and/or alcohol abuse by students (83%)
3. Drug and/or alcohol abuse in family members (93%)
4. Fear and/or preoccupation with wearing black clothing (33%)
5. Self-mutilating or "accident prone" (51%)
6. Suicidal (87%)
7. Resistance to authority (96%)
8. Mood swings (86%)
9. Fear and/or preoccupation with sexuality and body fluids (38%)
10. Body pain not explained by an injury (34%)
11. Anger (98%)
12. Fear and/or preoccupation with death (48%)
13. Sleep problems (nightmares) (54%)
14. Problems with depression (91%)
15. Fear and/or preoccupation that a parent, sibling, friend or pet will be killed, kidnapped, or harmed (39%)
16. Illegal activities (70%)
17. Eating disorders (70%)

18. Fear and/or preoccupation with heavy metal music (38%)
19. Rebelliousness (90%)
20. Mood swings (77%, inadvertently listed twice on the survey)

Discussion

This study only looked at the possibility of encountering the signs and symptoms of ritual abuse that school counselors may have had with their students within the last two years, as opposed to the number of times counselors observed them in their students during the counseling session. Results from the survey indicated that, although counselors may not be aware of the signs and symptoms of ritual abuse, they are reporting that they are encountering them in the counseling process. Of particular importance were the responses to some of the imbedded indicator questions. Approximately half of the respondents from all three educational levels stated that their students are either self-mutilating or accident prone and fearful or preoccupied with death. But from the survey it is hard to determine whether this meant one or 50 students had reported this problem. Again, the incidence is unknown. We only know for certain that counselors reported having observed this at least one time within the last two years. Still, this figure seems high, especially at the elementary school level. Also surprising was the fact that 26% of elementary school counselors reported their students as having a fear or preoccupation with fire setting.

The majority of the highest percentages to the indicator questions were found

at the middle school or junior high school level. Counselors at this level stated that 4% have a preoccupation with black clothing as well as a body pain not explained by an injury. Of significance is the figure of 15% of junior high school counselors reporting at least one student having a fear or preoccupation with mutilation and/or killing of pets, other animals, and even people. This may be an indication of ritual abuse or some other gang- or cult-related activity. It may also be a response to the violence permeating today's television shows and movie theaters. Junior high school students may also have an easier time opening up to their school counselors than elementary or secondary school students.

The fact that the more bizarre indicator questions had any type of response at all may be surprising to some. Approximately one fourth (25%) responded that at least one of their students had a fear or preoccupation with various rituals and also bizarre subjects. One explanation given for this, according to a high school level respondent, could be that youth gangs also engage in certain rituals. While not necessarily considered a ritual abuse cult, youth gangs are highly ritualistic in regards to certain colors, dress, talk, and initiation procedures.

Another somewhat surprising finding is that even 2% of the responding counselors reported that at least one of their clients have, at least once within the last two years, disclosed a bizarre thinking or belief about the colors used in ceremonies or churches. This finding was indicated only at the high school level. Also of significance is that 4% indicated a student had a fear or preoccupation with holidays or different seasons and 9% indicated a student had a fear or preoccupation with bizarre symbols. While one again could argue that youth gangs are very ritualistic,

these signs and symptoms are also indicative of ritual abuse (Brown, in press; Frattarola, 1986; Friesen, 1991; Larson, 1989). Validation of the case for the existence of ritual abuse is also found in literature with regards to law enforcement officers uncovering evidence of ritualistic criminal activity (Carroll, 1987; Lanning, 1991). Therefore, one can not entirely discount the possibility of the occurrence of ritual abuse.

An area that could cause some concern is the area of "false memory" syndrome. Being cited more and more by the media, "false memory" syndrome suggests that counselors and therapists may lead clients to remember abuse that never happened (The Modesto Bee, 1994). Some therapists feel that although this area needs to be considered, "false memory" syndrome may be used to discredit reputable therapists from trying to help ritual abuse victims.

Although the response rate for this study was not at the desired 70% rate, which is cited as very good for valid returns (Babbie, 1992), the study's response rate of 60% was not devastatingly low. One problem with the return rate may have been that the survey was disseminated at an inappropriate time, right before the winter holidays. Another problem might have been that some counselors simply felt the survey was too long. Within the questionnaire were hidden indicator questions about signs and symptoms of ritual abuse, without actually using the term of ritual abuse. As noted earlier, these signs and symptoms cross over into several areas of abuse as well. These questions were disguised so as not to plant the idea of ritual abuse in the responding counselors' minds. The fact that not one question was left unresponded to confirms the point that counselors are seeing signs and

symptoms of ritual abuse whether or not they are actually aware of it. Because the other questions describing typical job duties and problems encountered in school counseling and indicated in professional role statements had high response rates, this lends support to the criterion-related validity of the questionnaire and the responses to the indicator questions.

This study was conducted as a blind review in order to describe the results of the survey. Therefore, none of the respondents was asked whether or not they were aware of encountering signs and symptoms of ritual abuse. This is also why there were hidden indicator questions throughout the survey. The purpose was simply to describe the results. However, further studies in this area could ask the respondents if they are aware of seeing signs and symptoms of ritual abuse in their counselees and then compare the results between the different teaching levels of the respondents. For example, a comparative study could be conducted comparing the responses of elementary, junior high, and secondary level counselors as to how often, and among how many students, they are encountering these particular signs and symptoms of ritual abuse.

What are the implications of these findings for school counselors? Counselors, as well as the general public, need to become more sensitive to the possibility that ritual abuse exists. Perhaps the topic of ritual abuse could be integrated into existing coursework for counselor trainees alongside discussion of all abuses that are mandated to be reported. For those already in the counseling field, an all-day workshop or some type of seminar training on different types of abuse may suffice. An overall awareness as to the typical signs and symptoms of

ritual abuse could be very beneficial to counselors as well as students.

The purpose of this study was to assess whether or not counselors had encountered the signs and symptoms of ritual abuse at least one time within the last two years, among school-age children during the counseling session. It was found that there are in fact signs and symptoms of ritual abuse being reported by students counseled, as indicated on the questionnaire by way of the hidden indicator questions. What was not indicated was exactly how many students reported these findings to their counselors. It could have been just one or many. Whether or not counselors were aware that ritual abuse may in fact be occurring was impossible to determine based on the fact that they were not asked directly if they had observed the signs and symptoms of ritual abuse.

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Table 1

Concerns in School Counseling at the Elementary, Junior High, and Secondary Levels As Compared to One Another

Item	Elem%	Jr.High%	Sec%	Cum%
(* indicates hidden indicator questions)				
*1. History...abuse...phys...sexual	100	93	94	96
*2. Drug...alcohol abuse...student	39	89	96	83
*3. Drug...alcohol abuse...family	91	93	93	93
*4. Fear...preocc...black clothing	22	41	35	33
5. Learning...academic problems	100	100	100	100
*6. Fear...preocc...fire setting	26	19	.06	13
*7. Self-mutilating/accident prone	52	52	49	51
*8. Suicidal	74	81	89	87
*9. Fear...preocc...various rituals	17	26	19	21
*10. Resistance to authority	91	96	97	96
*11. Fear...preocc...organized religion	17	19	26	22
12. Friendship problems	100	100	100	100
*13. Mood swings	83	85	88	86
*14. Fear...preocc...sex...body fluids	43	30	38	38
15. Lack of social skills	96	93	99	97
*16. Body pain not explained by injury	39	41	28	34
*17. Fear...preocc...doctor...shots	30	7	13	15
*18. Anger	96	100	99	98
*19. Fear...preocc...bizarre subjects	17	22	28	25
20. Sibling problems	91	96	89	91
*21. Fear...preocc...killing animals	9	15	.06	9

(table continues)

Item	Elem%	Jr.High%	Sec%	Cum%
*22. Fear...preocc...killing people	17	15	.08	12
23. AIDS or HIV positive concerns	35	41	54	48
*24. Fear...preocc...with death	52	56	44	48
*25. Sleep problems (nightmares)	78	56	46	54
*26. Problems with depression	83	93	92	91
*27. Fear...parent/sibling/pet...harmed	65	56	26	39
*28. Illegal activities	52	70	76	70
*29. Bizarre belief...colors in churches	0	0	.04	2
*30. Preocc...fear...certain drugs	9	7	14	12
*31. Lost time...not due to drug/alcohol	17	15	15	16
32. Problems with peer relations	96	96	99	97
*33. Eating disorders	48	59	81	70
*34. Fear...preocc...holidays/seasons	4	7	.03	4
*35. Fear...preocc...bizarre symbols	4	19	.08	9
36. Problems with teachers	96	100	99	98
37. Lack of parental involvement	91	89	97	91
*38. Fear...preocc...heavy metal music	4	48	46	38
39. Communication problems...parents	91	89	99	95
*40. Fear..preocc...role-play games	9	30	18	20
*41. Rebelliousness	91	89	90	90
*42. Mood swings	78	74	76	77
*43. Fear...preocc...bizarre symbols	9	19	.08	11
44. Career or occupational concerns	35	56	94	74

(table continues)

Item	Elem%	Jr.High%	Sec%	Cum%
*45. Fear...preocc...certain colors	17	19	13	15

Note. Elem = elementary; Jr. High = Junior High; Sec = secondary; Cum = cumulative.

Appendix A

Letter Mailed to Counselors

October 15, 1992

Dear Colleague:

I am a graduate student in counseling at California State University, Stanislaus and I am conducting research for completion of my Master's thesis. My research focuses on the various concerns, issues, and problems which students present to counselors in school settings. This research is being conducted via the enclosed survey.

I would greatly appreciate your completing the enclosed survey. It should require no more than ten minutes of your time. Please complete it immediately and return in the enclosed stamped, self-addressed envelope by November 15, 1992.

Again, I would like to express my appreciation for your time, assistance, and commitment to the counseling profession.

Sincerely,

Linda Zoslocki

Appendix B

Concerns in School Counseling

Background Information

School level in which you are a counselor:

Elementary_____ Jr. High_____ Secondary_____

Years of experience as a counselor: _____

Approximate number of students enrolled in your school:

0-500_____ 501-1,000_____1,001 and above_____

Size of community in which the school is located:

up to 5,000_____ 5,000 to 10,000_____

10,000 to 20,000_____ 20,000 and above_____

Directions

Following is a list of themes, concerns, or problems that may have been shared verbally or symbolically by students during the counseling process. Please put a check by any item that you have observed in a student or was shared by a student within the last two years.

Check if present:

_____ 1. History of abuse, physical and/or sexual

_____ 2. Drug and/or alcohol abuse in students

_____ 3. Drug and/or alcohol abuse in family members

_____ 4. Fear and/or preoccupation with wearing black clothing

_____ 5. Learning and/or academic problems

_____ 6. Fear and/or preoccupation with fire setting

_____ 7. Self-mutilating or "accident prone"

_____ 8. Suicidal

_____ 9. Fear and/or preoccupation with various rituals

_____ 10. Resistance to authority

_____ 11. Fear and/or preoccupation with organized religion

_____ 12. Friendship problems

_____ 13. Mood swings

_____ 14. Fear and/or preoccupation with sexuality and body fluids

_____ 15. Lack of social skills

_____ 16. Body pain not explained by an injury

_____ 17. Fear and/or preoccupation with going to the doctor or receiving shots

_____ 18. Anger

_____ 19. Fear and/or preoccupation with unusual or bizarre subjects

_____ 20. Sibling problems

_____ 21. Fear and/or preoccupation with mutilation and/or killing of pets and animals

_____ 22. Fear and/or preoccupation with mutilation and/or killing of people

_____ 23. AIDS or HIV positive concerns

_____ 24. Fear and/or preoccupation with death

_____ 25. Sleep problems (nightmares, sleep walking)

_____ 26. Problems with depression

_____ 27. Fear and/or preoccupation that a parent, sibling, friend, or pet will be

killed, kidnapped, or harmed

_____ 28. Illegal activities

_____ 29. Bizarre thinking/beliefs about the colors used in ceremonies/churches

_____ 30. Preoccupation and/or fear of certain drugs or "medicines"

_____ 31. Periods of lost time or disorientation not directly related to drug or alcohol abuse

_____ 32. Problems with peer relations

_____ 33. Eating disorders

_____ 34. Fear and/or preoccupation with holidays or different seasons

_____ 35. Fear and/or preoccupation with unusual or bizarre symbols

_____ 36. Problems with teachers

_____ 37. Lack of parental involvement

_____ 38. Fear and/or preoccupation with heavy metal music

_____ 39. Problems in communicating with parents

_____ 40. Fear and/or preoccupation with role-play games such as Dungeons and Dragons

_____ 41. Rebelliousness

_____ 42. Mood swings

_____ 43. Fear and/or preoccupation with unusual or bizarre symbols

_____ 44. Career or occupational concerns

_____ 45. Fear and/or preoccupation with certain colors

Appendix C

Survey Indicator Questions

(Parenthetical numbers represent the number of the item on the survey)

1. History of abuse, physical and/or sexual (Item #1)
2. Drug and/or alcohol abuse in students (Item #2)
3. Drug and/or alcohol abuse in family members (Item #3)
4. Fear and/or preoccupation with wearing black clothing (Item #4)
5. Fear and/or preoccupation with fire setting (Item #6)
6. Self-mutilating or "accident prone" (Item #7)
7. Suicidal (Item #8)
8. Fear and/or preoccupation with various rituals (Item #9)
9. Resistance to authority (Item #10)
10. Fear and/or preoccupation with organized religion (Item #11)
11. Fear an /or preoccupation with sexuality and body fluids (Item #14)
12. Body pain not explained by an injury (Item #16)
13. Fear and/or preoccupation with going to the doctor or receiving shots (Item #17)
14. Anger (Item #18)
15. Fear and/or preoccupation with unusual or bizarre subjects (Item #19)
16. Fear and/or preoccupation with mutilation and/or killing of pets and animals (Item #21)
17. Fear and/or preoccupation with mutilation and/or killing of people (Item #22)
18. Fear and/or preoccupation with death (Item #24)

19. Sleep problems (Item #25)
20. Problems with depression (Item #26)
21. Fear and/or preoccupation that a parent, sibling, friend, or pet will be killed, kidnapped, or harmed (Item #27)
22. Illegal activities (Item #28)
23. Bizarre thinking/beliefs about colors used in ceremonies/churches (Item #29)
24. Preoccupation and/or fear of certain drugs or "medicines" (Item #30)
25. Periods of lost time or disorientation not directly related to drug or alcohol abuse (Item #31)
26. Eating disorders (Item #33)
27. Fear and/or preoccupation with holidays or different seasons (Item #34)
28. Fear and/or preoccupation with heavy metal music (Item #38)
29. Fear and/or preoccupation with role-playing games such as Dungeons and Dragons (Item #40)
30. Rebelliousness (Item #41)
31. Mood swings (Item #42)
32. Fear and/or preoccupation with unusual or bizarre symbols (Item #43)
33. Fear and/or preoccupation with certain colors (Item #45)